

Exoneratorium Curatorum





**In consilio provinciali Johanni Beccam de officiis
Archipresbiteri. Capitulo ignoranti sacerdos.**

It is ordeyned and decreed by holy chyrche that euery Curate hauinge cure of soules shal thewe and declare vnto his parissiens. iiii. tymes in the yere the. xiiij. artycles of the fayth. The. i. commaundementes of oure lord god. The. vii. werkis of mercy. The. vii. deedly synnes with the braunches therof. The. vii. pryncypall vertues. And y. vii. sacramentes of holy chyrche / With other thynges necessary as shal appere hereafter.

Wherfore fyrst and foremost ye shall knowe and vnderstande y there be. xiiij. artycles of the fayth. Whiche euery man and woman is bounde stedfastly to beleue. Of these artycles. vii. perteyne vnto god almyghty by his dyuynyte or godhede. That other. vii. perteyne to god almyghty by his humanyte or manhede. ¶ The fyrst of the. vii. perteyne vnto god almyghty by his dyuynyte or godhede is this. That we shal beleue in one god / one in substance / and. iiii. in persones. The seconde we shal beleue in the father vnbegoten that is very god. The thyrde we shal beleue in the sone onely begoten of the father / that he is also very god. The. iiii. we shal beleue in y holy ghost equally procedynge of the father & of y sone / y he is lykewyse very god. The. v. we shal beleue / y he is one very god / father & sone / a holy ghost hath made heuen & erthe / y is to say all maner of creatures byssible & myssible. The sytte we shal beleue y the chyrche catholycal is holy / and that ther is ben holy sacramentes suffycient to all maner of pro-

Exonera.

A. ij.

ple for theyr saluacyon. **The. viij.** We shall beleue that our
bodies shall rylse agayne/at the day of generall Iugement
and be ioyned agayne to the soule. And than all they that
haue dyed in þe fayth of holy chyrche/ & out of deedly synne
shall haue Joye everlastynge in heuen. And all they that
haue dyed out of þe fayth of holy chyrche / or in deedly synne
shall haue payne in helle for euermore. **¶ Of those. viij. ar
tycles/** Whiche perteyne to god almyghty by his humany
te or manhode. **The fyrste** is this that we shall beleue the
blesyd Incarnacyon/that is to saye that the seconde per
sone in **Trynyte** Cryst Ihesu was conceived by operacy
on of the holy ghost/and toke fleshe and blode of the glo
ryous vyrgyne our Lady saynt Mary. **The seconde** that
he was bozne of the same glorious vyrgyne. **The thyrde**
that he dyed for vs vpon the crosse vnder þe wyched iuge
plate/and his blesyd body was buryed in the sepulchre
The fourth that he wente do vnto helle in soule / the
body remainynge in the sepulchre / And spoyled helle of
all those that were predestynate to the glory of god. **The**
fyrte that he rose agayne from deth to lyfe the thyrde day
The. vi. that he ascended into heuen / and there sitteth at
the ryght hande of the father. **The seuenth** that he shal co
me agayne at the generall Iugemente/and Iuge all the
worlde bothe good and badde.

Euermore ye shal knowe and vnderstande that
there be. x. commaundemētes of our lord god. **The**
fyrst is this. Thou shalte haue no false goddes / but wor
shipp one very god. By this commaundement is forbyd
ydolatry pynceppally / Whiche is to do worshipp to other
then to god alone. By this commaundement is forbyd also

Wytche craftes/charmes sorcery/Inchauntementes and
superstycions and al bayne and deuylls he inuencyons
Whether they be done by worde or by wytyngge or by any
other solys he obseruaunce. The seconde comāndement
is this. Thou shalt not take y name of god in bayne/ by
this commaundement is forbyd pyncypally al maner of
heresy. Also all blasphemous wordes whiche soude aphen
se the goodnes of god. Also all periury that is to saye to
swere false wyttyngly/and al other swerynge by god vn
reuerently/or to swere vntreuerently by any parte of his
blessyd body. The thyrde commaundement is this / thou
shalte kepe thy holy day/that is to say the sonday/ & other
holydages ordeyned by holy chyrche/ and that daye wor
shyp thy lord god & abstepne from synne specyally. And
also fro bodely laboures excepte cause lesfull and reasona
ble. The fourth commaundement is this/ thou shalt ho
noure thy father and thy mother / that is to wete thy na
turall father and thy naturall mother/ thy godfather and
thy godmother / thy ghostly father & thy ghostly mother.
Thy ghostly father is the pope/ thy byll hop/ thy curate/ &
thy ghostly mother is holy chyrche / in whome thou was
regenerate vnto ghostly lyfe. The. v. commaundement is
this/ thou shalt not sle/ this is to vnderstande that thou
shalte not sle any man or woman by vnlesfull meane/ no
ther by worde nor by dede/ by consente nor by fauour. By
this commaundement also is forbyd all maner of bodely
hurte of any persone ayenst ryght. Also all those sle spyry
tually/ that by extorcyon and power / or by any other vn
ryght wyse or vcharitable meane oppresse innocentes /
whiche be not gilty. Also all those sle spyrytually / that
backbyte & sclaudre any persone ayenst ryght or ayenst
charyte/ to byngge them from good name vnto euyl. Also

all those sle sppytually / that may and Wyll not refresshe
them that be in necessitye. Also all those sle sppytually/
that by theyr euyl examples / or by any other wycked per
suasyons endeuer / and bynge other vnto synne.

The syxte comaundement is this / thou shalte do no leche
ry / by this comaundement is forbyd also all maner of bo
dely comytton bytweene man & woman / excepte in lefull
vse of matrimony / by this commaundement is forbyd al
so all maner of fylthy and abhomynable pollucyons Wyl
fully procured by any inuencyons or crafte / wherby the
seede that is ordeyned to generacyon of mankynde / is do
ne other wyse than in to the due vessell / that is ordeyned
therfore. The. vii. comaundement is this / thou shalte do
no thefte / that is to saye / thou shalte not take other men
nes goodes pryuely agaynst theyr Wyll / by this comaun
dement is forbyd also al maner of wrongfull takynge / or
rappenge / or Withholdynge other mennes goodes / eyther
by fraude or by dysceyte / by pprocry / or fayned holynes /
by vsury or by symony / by drede or by therte / by strengthe
or by vpolence / or by suche other. The. viii. comaundemet
is this / thou shalte bere no false wytnes neyther to hurte
thy neyghbour wrongfully / nor to promote thy frendebri
worthely / by this commaundement is forbydde also all
maner of lyes conceived of malycie / or intended to other
mennes hurte. The. ix. comaundement is this / thou shal
te not desyre another mannes wyfe vnlefully / by this co
maundement is forbyd all maner of concupyscence of the
fleshe / eyther vnlefully to Wyll or to desyre / to purpose or
or to consente to any kynde of lechery agaynst Iugement
of reason. The. x. commaundemet is this / thou shalte not
desyre to haue other mennes goodes wrongfully / by this
comaundement is forbyd all maner of vnlefull desyre / ey

ther in Wyll or purpose to take or to Withholde other mē
nes goodes apenst ryght or apenst good consyence.

The .x. cōmaundementes be included & vnderstande
in .ij. cōmaundementes / that be spoken of in the gospel of
Mathe / that is to Wete in þ loue of god / & the loue of thy
nephghoure. He loueth god duely that loueth hym aboue
all other thyng / & kepeth his cōmaundementes for loue
& not al onely for fere of payne. He loueth his nephghour
duely that wolde vnto hym / & doth vnto hym / as he wol
de his nephghour sholde Wyll & do vnto hym. This is to
vnderstande in Wyll / ordered & conformed vnto reason / þ
is to saie / thou shalte Wyll & do vnto thy nephghoure / as
thou woldest ryghtfully he sholde Wyll or do vnto the.

Besyde these cōmaundementes of our lord god there
be .viij. werkes of mercy / whiche commonly be called de-
des of charyte / but doubteles in certayne causes of neces-
sityte they be strapte cōmaundementes. And these be they
/ To fede the hungry / to gyue drynke to þ thursty / to gyue
herber to the herberles / to clothe the naked / to vrsyte the
syke / to comfozte the prysoners / to bury the deed.

Ferthermore ye shall knowe & vnderstande that there
be .viij. pryncypall vertues orderynge a man to lyue well
bothe agaynst god & the worlde. Thre of the ordre a man
pryncypally vnto god / & they be these / fapthe / Hope / and
Charyte. fapthe maketh a man to byleue well in god / &
holy chyche. Hope maketh a man to byleue well to come
to the Joy of Heuen / by the grace of god & his owne me-
rytes / Charyte maketh a man to loue god aboue all and
to loue all other thyng for god.

That other.iiij. vertues orde a mā to lyue well a peny the woylde/and they be these. Prudence / Temperaunce / Ryghtwysnes/and Strengthe. Prudence maketh a mā to deserue/and to Juge well/What is good What is bad What is to be done/and What is to be lefte. Temperaunce maketh a man temperate in etyng/a drynkynge / moderate in fless hely delectacyons/moderate in hate/moderate in other conuersacyon of mannes lyfe. Ryghtwysnes maketh a man to gyue to euery man þ is due to hym Whether it be in temporall goodes or in temporall honoure. Or Whether it be in correckynge them that be euill/ or promotynge them that be good. Strength maketh a mā stronge in sufferynge aduersyte & trouble / stronge in execution of Justyce/and correccyō of synne/stronge & without fere to holde With trouth & vertue/stronge and without fere to Withstande vyce and Wyckednes.

In constit Johani Decchm de
sacramentis itrandis vel non.

Eurthermore ye shall knowe & vnderstande þ there be seven sacramentes of holy chyrche/Wherof fyue euery man and woman is bounde to receyue at tyme conuenient. The fyrste is baptylme or crystendome / Whiche putteth away ovygynall synne. for this ye shal vnderstande/that whan our fyrst father and mother Adam and Eve were create and made they receyued of almyghty god for them/and for all theyr yssue/that is to say for all mankynde þ noble gyfte of ovygynall Justyce/Whiche yf they had kepte / they and all theyr yssue haunynge the same gyfte/

sholde neuer haue dyed nor suffered any penaltie of this
Wretched Worlde/ but sholde haue ben translated at con-
uenient tyme in to paradysse celestyal/ there to haue lyued
for euer more. But than because they dysobeded and bra-
ke the comaundement of god they lost this gyfte of origi-
nall Justyce/ and fell vnto necessyte of deth / and to other
Wretchednesse of this Worlde with all the yssue/ Wherfore
nowe all we be borne in origynall synne/ that is to say in
Wantynge of origynall Justyce/ and can not be saued by
the ordynate lawes of god / vnto the tyme that this ori-
gynall synne be put away / & grace gotten vnto our soules
Whiche is nowe done by this sacrament of baptysme / or
cristendome/ Whiche is the fyrst sacrament and entre vnto
to all other sacramentes.

**In constit provincial de
baptismo et eius effectu.**

This sacrament ought not to be mynystrid/ but by
a preest/ excepte case of necessyte / and than every
man and woman may mynystre it. The father or the mo-
ther may mynystre it to theyr owne chylde and yet after-
warde to lye togydet after þ lawe of matrymony. Wher-
fore yf suche case of necessyte happen vnto any of you/ thā
ye shall saye with good entente on this wyse. I crysten þ
in the name of the father/ and the sone/ & of the holy ghoit
and whyle ye be sayenge these wordes ye shall cast water
vpon the chylde/ or elles put the chylde vnto the water / &
than doubte ye not/ but that the chylde receyueth suffy-
ciently this sacrament of baptysme.

The seconde sacrament/ is Cōspymacpon of þ byllshop
Whiche gyueth grace to be the stronger in þ ryght beleue.

The thyrde sacrament is penaunce whiche restoreth & gayne the grace of god yf it be lost by deedly synne.

The fourth sacrament is the blessed sacrament of the Altar / whiche encreaseth grace meruaylously / and causeth other spirytuall effectes innumerable / & no meruayle hereof / for in this holy sacrament is conteyned vnder the fourme of brede the very body of cryst Ihesu fless he and blode / cryst hymselfe hole god and man / and lyke wyse in the chalyce after the tyme of cōsecracyon / is conteyned vnder the fourme of wyne þe very body of cryst Ihesu fless he and blode Cryst hymselfe hole god and man.

In constit. pūcial' Johān Decchan de summa Trinitate / et fide catholica. Capitulo altissimus.

But ye that be lay people / whan ye receyue this blessed sacrament at Ester / or at other tymes necessarye ye receyue it in fourme of brede alone. For that thyng that is gyven you in the chalyce is no sacrament / but wyne or watet to cause the holy sacrament to go to his place more redely.

The .v. sacrament is anoyntynge / whiche remytteth & putteth away venyall synne / and encreaseth grace to the better helthe bothe of body and of soule.

There be other .ij. sacramentes whiche no man is bounde to receyue but they that wyll. One of them is holy ordre whiche gyueth auctorite to mynystre aboute þe sacramentes of holy chyche. That other is matrimony / whiche maketh lefull the bodely dede byt wene man & womā whiche elles were vnlefull and dampnable.

**In constit. Walteri de sponsalibus.
Capitulum matrimonium.**

Ad in this behalfe/holy chyrche comaundeth vnder payne of cursynge/that no persons make any pryue contracte of matrymony together / nor any secrete promesse therof/but that it be done all onely in open place and before dyuers persones therto specially called to be wittnesse of the same.

Extra de pñis & remissio. cap. Dis utriusq.

Et for more declaracyon of the sacrament of penance/whiche was spoken of before ye shal vnderstande þ there be. iij. thynges specially requyred therto/that is to wete/confessyon/contrycyon/and satisfaccyon. Confessyon every crysten man & womā after they come to yeres of dyscrecyon is bounde to make at þ leest ones in the yere/them to knowlege all theyr synnes theyr owne ordynary curate/& to none other excepte a leful cause/whiche had they may take another confessoure/so þ they haue lycence therto of theyr owne curate ordynary. ¶ But for as moche as some psones can not well make theyr confessyon/some thynges shall be shewed them nowe by þ grace of god/wherby they maye þ better orde themselves in theyr cofessō makynge. fyrst before ye come to your ghostly father lobe þ ye gete you i to a secrete couynple with yourselfe/& take as grete study & dplygence/to remembre all your synnes for þ loue of god & your owne soule helthe/as ye wolde take in a grete mater of worlde ly bauntage. ¶ fyrste remembre yourselfe in youre con-

penyence Whether ye haue ben doubtful in any artycles of the fayth. ¶ The seconde remembre Whether ye haue broken any of the .x. commaundementes of our lord god.

¶ The thyrde remembre Whether ye haue kepte the .ii. commaundementes of þe gospel/ that is to wete/ Whether ye haue loued god aboue all other thyng/ and done to your neyghboure as ye wolde be done to. The fourth remembre Whether ye haue bene dyligent after poure power to fulfyl the .viij. werkes of mercy. The fyfte remembre Whether ye haue fallen in any poynte of cursyng by the generall sentence/ whiche is commaunded and accustomed to be shewed you foure tymes in the yere. The sytte remembre Whether ye haue synned in any of þe .viij. deedly synnes that is to saye in pryde/ in wyathe/ in Enuye/ in Couetyse/ in Slooth/ in Glotony/ and in Lechery/ or in any braunches of them.

¶ Pryde.

¶ First in Pryde Whether ye haue desired any bayne glory/ or any bayne laude/ or prayse of yourselfe before other/ for any goodes of nature þe ye haue had/ as beaute strength/ or youth. Or for any goodes of fortune/ as golde or syluer/ ryche clothes/ landes or catell. Or for any goodes of grace/ as connyng/ eloquence/ wysdome/ or other vertue. Or yf ye haue dyspyled or mocked other that haue wated any of these. forthermore/ Whether ye haue fayned yourselfe by ypocrysy more holy or more ryghtwysse than ye haue ben in dede. Or Whether ye haue shewed yourselfe by crakynge/ or boasting/ or by other Inordinate delyte in Pryde to haue that thyng ye had not/ or to knowe that thyng ye knewe not/ or to haue done that thyng whiche

ye haue not done in dede. ¶ Whan ye haue had ony gyfte
of god ſingularly before other / as conynge / eloquence /
wyſdome / or other vertue / Whether ye haue thought that
it hath comen of yourſelfe / and not all onely of god. ¶
Whether ye haue ſuppoſed or thought / that this goodnes
hath ben gyuen you of god onely for your owne merytes
or deſeruyngeſ. ferthermore Whether ye haue ben prou-
de of your kynne / or Whether ye haue ben proude that ye
haue ſtande in fauoure or famylparyte with lord or lady
or with ony other ſtate / proude of your offyce or of your
ye haue ben in. ¶ elles Whether ye haue ben aſhamed of
your kynne / becauſe of theyr pouerte. ¶ ye haue ben aſha-
med / ſ ye haue not ben taken vp to hygher place or greter
houour. ferthermore / Whether ye haue had pleaſure to re-
porte your euyl dedes / or Whether ye haue ſought excuſes
for them / and put other men in the deſaute therof. ¶ if ye
haue ben dyſobedyent vnto your ſuperiours / as to your
father / or to your mother / or to the prelates of the chyrche
¶ trusted ſo moche in your owne wyſte / that ye haue diſ-
pyſed the counſaile of your betterſ. ¶ takynge more vp
on you than ye or your lernynge hath requyred. ferther-
more Whether ye haue loued ſingularyte in your apparel
ſingularyte in your ſpeche / or in your conuerſacyon / ſyn-
gularyte in faſte / in prayer / or in other deuocyonſ / taken
by your owne auctoryte / rather than in ſ comen faſtes
and prayers / or other deuocyonſ ordeyned by the chyrche
¶ Whether ye haue ben ſuſpectuous and curyous / in ſer-
chyng and Jugeynge other mennes dedes / and proude
and preſumptuous in Juſtyfyng and preferring your
owne dedes / before the dedes of other.

¶ Chan in the synne of Wrathe / Remembre whether ye haue ben so gretely moued or styed to angre / or by Wra- the agaynst ony man / that ye haue Wylled hym ony hurte eyther in his body / or in his goodes. **¶** Whether ye haue kepte Wrathe longe tyme in your mynde ofte tymes thyn- kyng howe ye myght be venged. **¶** Whether ye haue in your angre or Wrathe hurte ony man in dede / by wordes / or by warke / by counsaile or by mayntenaunce. **¶** Whe- ther ye haue vexed or troubled ony man / by suete / or by ple rather of euyll Wyl and malyce / than of good zeale / and af- feccyon of ryght wysnes. **¶** ferthermore whether ye ha- ue cursed / or asked vengeaunce vpon your eyn crysten. **¶** Whether ye haue ben so angry / or so impacient in que- nes / or in trouble / or for ony losse of temporall goodes / yf ye haue grudged with the ordynaunce of oure lord god / or spoken ony blasphemous wordes apenst his goodnes or woone vnrerentely by his holy name. ferthermore whether ye haue refused / to aske of them forgyuenes that ye haue hurte. **¶** Whether ye haue refused to forgyue the that haue hurte you. **¶** Whether ye haue mysordred your selfe in brawlyng and chydynge / or in sclaundryng your eyn crysten by wordes of rebukynge / outhet agaynst thei persones / or agaynst thei condycions / or whether ye haue ben so impacient customably eyther in game / or in worldely busynes that ye haue Wylled al at the deuyl or Wylled your owne dethe or ony others. **¶** Whether ye haue manelled to bete or to slee / and woone the same with a grete othe.

¶ Enuye.

¶ Chan in the synne of Enuye / remembre whether ye ha

ne ben glad of other mennes hurte / or soyr of other men-
 nes profite. ¶ Whether ye haue ben glad of other mennes
 infamy and euyl name / or soyr of other mennes fame and
 good name. ¶ Whether ye haue ben gladde that ony of
 your eyn cristen haue fallen to synne and to vyce / or soyr
 that ony of them haue kepte them in vertue or in grace.
 ferthermore Whether ye haue of malyce or euyl wyll de-
 famed ony parson ppyuely or apertly / or gyuen ony helpe
 or counsaile therto. ¶ Whether ye haue Jugged euyl of
 your eyn cristen without iustycient knowlege therof.
 ¶ Whether ye haue made bate or dyscorde bytwene ony
 persons for malyce and euyl wyll that ye haue had vnto
 the. ¶ Whether ye haue lerted to make peace and accor-
 de where ye myght haue done / and wolde not for hatred
 & malyce / or for ony other wycked occasyon.

¶ Couetyse.

¶ Than in the synne of Couetyse / remenbze Whether ye
 haue taken other mennes goodes by thefte / by robbery /
 or by extorcion. ¶ Whether ye haue ben in wyll or purpo-
 se for to do. ¶ Whether ye haue withholden other men-
 nes goodes wrongfully frome them. ¶ Whether ye ha-
 ue by flaterynge & by fayre wordes / or by fayre promyse /
 or by ony other vntrewe meane deceyued ony man of his
 goodes or of his lande. ¶ ferthermore Whether ye ha-
 ue vsed ony false or dysceytfull marchaundysle eyther by
 vnjustycient stufte / or by vniuste weyghte / or measures /
 or by ony other subtyll crafte. ¶ Whether ye haue in ony
 hande crafte workes / or in ony other occupacyon vsed
 ony subtyltye or crafte for to deceyue your eyn cristen /

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for your owne lucre. Or Whether ye haue Wrought or laboured or bled byenge or sellynge vpon the Sondaye or vpon other holy dayes Without reasonable and lefull necessitye. Or Whether ye haue in byenge or sellynge or i bargainne makynge or in lendynge any money comytted any vsury ayenst the ordre of Justyce & good charyte. Or Whether ye haue conunytted any Symony / that is to say bought or solde or any bargayne made of spyrytuall thynges / for any temporall goodes. ferthermore Whether ye haue fulfilled the dedes Wyl / Whether ye haue ben executoure or kepte y goodes to your owne vse / or spended the other Wyle than in dedes of charyte / or than the dedes Wyl hath requyred. Or Whether ye haue falsely forsworne yourselfe for any Worldely vauntage / or Whether ye haue desired any mannes hurte / or any manes deth bycause of any vauntage that myght come to you therby. ferthermore Whether ye haue payde duely your seruauntes theyr Wages. Or yf ye be a seruaunt Whether ye haue done truely your seruyce. Or Whether ye haue mysperdyd your masters goodes / or other Wyle hurte your masters vauntage epyther Wylfully or by your neglygent seruyce / or Whether ye that be of power haue Withdrawen your hande of charyte of refresshyng poore people. And ben couetyse of gettyng Worldely goodes / couetyse in keepynge them / & so yowfull in departynge fro them.

¶ Slouthe.

¶ Chan in the synne of Slouthe / remembre Whether ye haue ben slouthfull in goddes seruyce specially vpon the Sonday and the holy day / slouthfull to come to the chyrch

che / slouthfull to pray / when ye haue be there / slouthfull
to here the worde of god preched / slouthful to apply your
mynde to good thoughtes & to good medytacyons . Neg-
lygent to refrayne your mynde from euyl thoughtes / or
your eyes from vnchaste lokes . fethermore whether ye
haue ben neglygent to lerne your Vater noster / your Aue
maria / or your Credo / or whether ye haue ben neglygent
to teche the same to your owne chyldren / or to your god-
chyldren . Or whether ye haue chastysed your chyldren &
taught them good maners / or ye haue suffered the to vse
grete weryuge and at theyr pleasure wanton & desolute
Or whether ye haue ben neglygent in kepyng your chyl-
dren from fyre & from water & from other lyke Jeoperdy .
fethermore whether ye haue myspeide your tyme in ydel-
nes / or omitted & lefte vndone thynges that ye were bou-
de to do . Or whether ye haue broken any vowe / yf ye haue
before tyme reasonably promysed . Or whether ye haue bro-
ken / or ben neglygent in fulfyllynge the penaunce that ha-
th ben reasonable enioyned you by your ghostly fathers /
or by your ordynaryes . Or whether ye haue had at any ty-
me suche heuynes / that ye haue dyspayred of the mercy or
of the helpe of god . Or whether ye haue wyllhed or wyl-
led indycretely your owne dethe . Or whether ye haue gy-
uen due thankes to god in your trouble / or in your heuyn-
nesse remembryng that our lord sendeth all for the beste
yf ye can so take it.

C Glotony.

C Than in Glotony / remembre whether ye haue broken
any fastes / that hathe bene commaunded by the chyrche /
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Without lefull cause. Or Whether ye haue eten and dronken many tymes so moche that ye haue had vomyttes / or ye haue fallen therby into spkenes or dronkynshyp / or ye haue fallen therby to bate and dyscencion. Or ye haue fallen therby to some dysolute myrthe and reckeles behauioure that ye haue not duely fulfilled those thynges that haue longed to your offyce or to your charge. Furthermore Whether ye haue had inordynate delectacyon in eatynge and drynkynge or vled inordynately / or desyred meates or drynkes more costely or more delicately prepared / than reason hath requyred or Whether ye haue induced or caused any other to take suche maner drynkes or so largely therof for the intente to make them dronken / eyther for spozte or for any other wycked occasyon.

Lechery.

Then in Lechery Whether ye haue kepte or contynued fylthy thoughtes of the flesshe in your mynde for dylectacyon and pleasure of your body. Or Whether ye haue consented in your mynde / to haue any fylthy dede besyde the lawe of matrimony. Or Whether ye haue within matrimony vled any maner contrary to due ordre of nature / or ayenst the profyte of generacyon. Furthermore Whether ye haue excyted or moued any other to this fylthy synne of Lechery eyther by sygnes or by wordes / or by adnourmentes of your body / or by lyght gesture & wanton behauiour by syngynge / by daunsynge / by kyssynge / by halssynge / or by any other dysolute or vn honest demeanour. Or Whether ye haue not fled þ occasyons of this fylthy synne

But rather sought occasyons therto. fethermore Whether ye haue had cyther in your youth/or in any other tyme fylthy touchynge of your pryue membris or of any others/a Whether ye haue had any pollucions i your slepe by fylthy dremes or vnclene ymagynacyons specially by any occasyon gyven befoze of yourselfe. Or Whether ye haue had bodely dede of lechery With any persone. And Whether synge or maried/Whether With a byrgyn or With another/Whether With any of your owne kynne/or With any of celygyn/or Within holy ordres.

Whan ye haue remembred yourselfe dyligently in the secreete counsaile house of your consyence after this maner of wyse or after any other good of more sufficyent maner/as the grace of god and your owne wytte and wyddome wyll serue you. Than goo to your ghostly father/a shewe hym all your synnes playnly Without any colour or cloke specially your deedly synnes yf ye haue any done wth ye were last shryuen With due circumstaunce a With the occasyons therof accordynge. And than ye fulfyll one of these.iii.thynges y be specially requyred to this sacrament of penaunce. And another thyng y is also requyred therto is Contrycyon/y is to say/that ye be sorry for al those synnes that ye haue done. And be in wyll and purpose no more to syne. The thyrde thyng y is requyred to this sacrament of penaunce is Satisfaccyon / that is to say y be in wyll to fulfyll suche payne and penaunce as shall be reasonable lymytted after y quantyte of your synnes. Than these thre thynges had after this maner of wyse y prest that hath iurydyccyon vpo you mynystreth to you

the Sacramente of penaunce/and grace of absolucyon.
¶ And declareth you clene assayed of all your synnes.
(quantum ad culpam) that is to saye all your synnes. We-
re they neuer so grete/for whiche ye had deserued the pay-
ne of hell euerlastyng / no we that payne is chaunged by
the vertue of this sacrament of penaunce in to temporall
payne of this worlde/or of purgatory. And if the payne of
penaunce enioyned by the prest whiche standeth prynci-
pally in prayer/in fast/and in almesse dede. If þe penaunce
be suffycient in þe acceptyon of god for þe quantyte of your
synnes/then that fulfilled þe payne of purgatory also whi-
che elles were due for the sayd synnes shall be fully remyt-
ted and forgyuen you.

¶ But no we to the honour of god and to the comforte of
all vs that be wretched synners/here may be moued a que-
styon Whether every man after he haue done ony deedly
synne be out of state of grace/and in state of dampnacyon
vnto the tyme that he be schryuen therof vnto his ghostly
father and receyue this sacrament of penaunce. Or whe-
ther he be in state of grace and state of saluacyon beyng
all onely sorow in his herte for his synnes with wyll & pur-
pose no more to synne though he defferre his schryfte vnto
the tyme general assygned by our mother holy chyrche
In this behalfe. ii. wayes maye be taken. That one way
is good and suffycient/that other waye is better and mo-
re perfyte. Better it is and more perfyte waye for a man
to go to his ghostly father shortly after he hath done ony
deedly synne and be schryuen therof/and receyue the sacra-
ment of penaunce/than to defferre his schryfte ony longer &
þe for dyuerse causes/one is/ye shall haue þe more encrease

of grace. Another is ye shall haue the better knowlege of
hymselfe and of his synnes. The thyrde he shall the better
beynquyff he and ouercome the temptacyon of the deuyll
With many other profytes that he shall haue therby. Wher
fore it is specially counsayled vnto euery mā and womā
after they fele theymyselfe greuously wounded With ony
deedly synne/ than shortly to take theyr ghoostly father/
Whiche may mynystre vnto them this holy sacrament of
penaunce. But for almoche as some be not dysposed to ta
ke the better and the more perfyte waye namely sith our
mother holy chyrche commaundeth no lay persone to be
chryuen but ones in the yere / excepte in dyuers cases / as
whan he is in peryll of deth/ or whā he shall receyue other
sacramentes. Therfore ye may take that other way / whi
che is ryght good and suffycient / that is to wete that ye
ones in the day/ or ones in the weke at the leest / as vpon
the sondaie and other holy dayes recyte and reken by
byt wene god and you in the secrete house of your conscy
ence howe ye haue spent or passed your tyme. And yf you
fynde in your conscience y ye haue done ony deedly synne
that day or that weke/ than loke that ye be sorry for it and
be in wyll and purpose With helpe of our lord god no mo
re to synne purposynge stedfastly to be chryuen therof too
your ghoostly father at tyme assigned by holy chyrche. He
pordyeth hymselfe after this maner though he had done
neuer so grete nor so greuous synnes/ nor neuer so ofte ty
mes/ ye though he it wete. vij. tymes in the daye/ he myght
yet as ofte ryse agayne by this meane/ from deedly synne
to the grace of god/ from state of dampnacyon vnto state
of saluacyon. Let no persone therfore in ony wyse refuse
this gentyll and souerayne medecyne after they fele them
selfe wounded With deedly synne. But remēbre wel these

thre thynges before reherſed. ¶ The fyrſte that they be ſo
ry in herte for theyr ſynnes. ¶ The ſeconde that they ha-
ue purpoſe to be ſhryuen therof at tyme aſſygned by holy
chyrche. ¶ The thyrde that they be in Wyll With helpe of
god no more to ſynne. If ye wante any of theſe thre thyn-
ges after ye haue committed any deedly ſynne Whether
it be by worde or by thought/or by dede / than doubteles
ye be out of the fauoure of god / and in ſtate of dampnacy-
on. And all the werkes that ye do in the meane tyme ben
deed and vnfructefull / and ſhall neuer be accepte in the ſy-
ght of god. ¶ And yf ye take theſe thre thynges With you
truely / and vnfaignedly thoughte your ſynnes that ye had
done were neuer ſo grete / yet by this meane ye ſhall be in
the fauour of god / and in ſtate of ſaluacyon. ¶ And yf ye
happen to dye ſodaynly Without any other ſhyfte / ſo yf ye
dyſpyle not to be ſhryuen at conueniente tyme. ¶ Than
doubteles this ſhall be ſufficyent for your ſaluacyon.
¶ And all the good werkes that ye doo in the meane ty-
me / ſhall be ryght fructefull and gracyouſly accepte in y
ſyght of god / there to haue grace / and afterwarde gloze
euerlaſtyng.

¶ Beſyde theſe doctrynes beforesayd / yet lette vs conſy-
der and often tymes call to mynde the moost ſerrefull hou-
re of dethe / and puruey now ſome remedies / & preſerua-
tyues ayenſt the troubles of temptacyons / that happene
th comunely the ſayd tyme. And this is neceſſary not all-
onely for ourſelfe / but alſo that we may grue counſayle &
exortacyon to our frende / when he is in y ſame Jeopardy
for yf he maye be called a frende that is dilygent aboute
a ſyke perſone to mynyſtre vnto hym thynges neceſſary

fo his body whiche shall be shortly dyscolued / & be meate
for wormes. Noche more than he is worthy to be cal-
led a trewe & a faythfull frende / that is dylygent aboute a
lyke persone to mynysre vnto hym thynges necessary for
his soule / whiche shall neuer dye / but euer indure eyther
in Joy contynuall / or elles in payne euerlastyng.

Let vs nowe therfore consyder before the troubles of
the houre of dethe / and than we shall suffre them the more
easely whan they come. fyrst we shall consyder. v. maner
of troubles or temptacyons whiche the wycked fende co-
menly troubleth or tempteth a crysten soule withal at the
houre of deth. The fyrst is agaynst the fayth / whiche com-
meth pryncypally by suggestyon of the deuyl. for the de-
uyl knoweth surely that there is not a more redy meane
to byng a soule vnto euerlastyng payne of helle. Than
for to induce hym by some crafte or subtyll persuacyon to
forsake his fayth or to doubtte i ony parte therof. But tha
aboue all thynge lyke as ye haue begon your lyfe in persy-
te faythe of holy chyrche indeuer yourselfe stedfastely by
grace of god so for to ende it. And lose not the good dedes
that ye haue done in your lyfe before. for all the welthe of
your lyfe before hangeth than of þe ende. Thynke therfore
stedfastly in your mynde / that all persuacyons mouynge
ayens the trewe fayth of the chyrche be but temptacyons
and wycked suggestyons of the deuyl / whiche wolde de-
ceyue you & make you to lose that ye haue done.

Consyder well also and stedfastely byleue / that there
was neuer man nor woman syth the begynnyng of the

Woꝛlde y euer pleased almyghty god Without trewe fay-
th of our lorde god. There was neuer soule that euer ca-
me to heuen/ nor yet shall do Without trewe faythe of our
sauour Cryst Ihesu. For these yf the deuyl wolde dyspu-
te With you in your fayth beware that ye stande not With
hym in dysputacyon therof. For yf ye do ye put yourselte
in grete Jeoperdy for the deuyl is so subtell in argumen-
tacyons/ that all the clarkes vpon erthe be not able to be
compared vnto hym. And thoughe our fayth in meke sou-
les be lyke vnto swete spyes of the apothecaryes shope
Whiche in betyng and boultynge gyueth euer y swetter
sauoure and odoure/ yet yf a man wyll presume vpon his
lernynge/ or vpon his reason to stande in dysputacyons
of his fayth With the olde serpent y deuyl he shall not say
le/ but he shall be brought in to the snares of y deuyl With
manysfolde errours and inconuenientes. Therefore whe-
ther ye be clerke or lay man haue euer your fayth stedfast-
ly roted in the fayth of the chyrche/ and contente yourselie
to rest therto at all tymes/ but specyally at y houre of deth
Whan your wyttes be moost feble/ and your ghostly enne-
my moost cruell.

The seconde trouble or temptacyon at the houre of de-
the is dysperacyon. This temptacyon commeth comenly
by suggestyon of the deuyl. For Whan a soule is sore trou-
bled With sykenes or henynes/ than the deuyl putteth vn-
to his mynde sliche synnes as he hathe done betore tyme/
specyally some synnes/ wherof he was neuer thryue/ som
What of neglygence/ som What of forgetfulnes. And than
the syke parson so troubled bothe in body and in soule re-
membreth no thyng but payne and synne/ wherfore som-
tymes he fereth so moche the ryght wynges of god seynge

seyunge all onely the abhomyuacyon of his owne lyfe & no
thyng of his good dedes þ he hath not suffycent hope &
trust in þ mercy of god / but falleth into dysperacyon With
out remedy. This desperacyon is moost greuous & moost
peryllous aboue all synne in the worlde / wherfore yf ony
suche temptacyon come in a mannes mynde lette hym ar
me hymselfe myghtely With vertue of hope & confydens /
consyderunge wel and certaynly trustyng / that thoughe
a man had neuer done good dedes in his lyfe / but as ma
ny synnes as euer was done syth the begynnyng of the
worlde or shall be done to the worldes ende. And though
he had neuer ben shypuen nor done penaunce for the. And
at the houre of dethe perauenture he myght not speke / or
had no leyser for to be shypuen / yet he sholde not in no wy
se despayre of the mercy of god. for in this case it were suf
feycent for his saluacyon to be sorry in his herte for his syn
nes / & aske god mercy all onely in his mynde thynkyng
þ the mercy of god is euer in this worlde aboue his ryght
wynnes. A man sholde neuer haue so grete hope & trust of
his saluacyon / þ thoughe an aungell of heuen appered vnto
hym & shewed hym that he sholde be dampned / yet he
sholde not byleue hym / but rather thynke þ it were some
flusyon of the deuyl transformyng hymselfe in lykenes
of an aungell for to deceyue hym. And yet yf ye were certy
fyed þ it were an aungell of god in dede / yet he sholde not
despayre of his saluacyon / but rather thynke þ the aungel
spake condycionally þ is to save þ he sholde be dampned
yf he wolde not be in wyll & purpose to amende his lyfe / &
be sorry for the synnes that he had done.

The thyrde trouble or temptacyon at the houre of deth
is anger / wythe / and Impacyence. This temptacyon co
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meth ofte tymes by suggestyon of the deuyl/Whiche moueth a soule to gredge with his spkenes & to thynke þ his payne is gretter than he hath deserued/Wherfore he cryeth & complayneth vnto god/ & sayth Why suffrest thou me lord god to cōtinue in so longe and so grete payne What haue I done/that I wolde suffre all this.

Consyder here faythfull soule that by many trybulacions we must entre into þ kyngedome of heuen. for a mā is not worthy to come to grete Joye/that wyll suffre no grete payne therfore/and what is the payne of a weke/or of a yere towarde the grete & the inestimable Joy of heue which shall endure not a weke or a yere / but euermore worlde without ende.

The dere beloued soules of our lord suffred grete payne before they departe out of this worlde. And they were glad so to do knowynge the grete profyte and fruyte that they sholde haue therfore / yf we wolde remembre & Imprynte well in our myndes/What payne & passyon our sū upour Cryst hathe taken for vs/We myght thynke ourselfe delycate persones yf we wolde not pacyently suffre some payne for hym/ & for the welth of our soules to optayne the grete blysse that he hath bought for vs.

Let vs therfore endeuer ourselve pacyētly to suffre payne for þ loue of hym which suffred þ grete payne & passyon of the moost bytter dethe of the crosse for vs. And though our flesshe grudge with payne & desyre helth & rest in this worlde/We must forsake this desyre/ & put our wyl to the wyl of god which knoweth best what thyng is for our auaple. And thanke hym hertely of his bystacyon in

sendynge vs payne & passyon here in this worlde lyke as
we receyued of hym a precyous gyfte. for yf we be parte-
ners with our lord in payne & passyon/we shall be parte-
ners with hym in Joy and consolacyon.

The fourthe trouble or temptacyon at the houre of de-
the/is couetyse/and busynesse of mynde/in worldely thyn-
ges/Whiche draweth a soule from the deuoute remembrau-
ce/and inwarde loue that it sholde haue in our lord especy-
ally at the tyme. This temptacyon cometh ofte tymes by
suggestyon of þe deuyll/Whiche putteth in a mannes myn-
de at the houre of dethe suche thynge's especyally/as a mā
hath loued beste in his lyfe before/as ryches/worldely
pleasure/Wyfe & chyldren/& suche other. These the deuyll
presenteth busily vnto a mannes mynde/for that intente
that he sholde rather occupy his mynde herewithal/than
with ghostly profyte/and welth of his soule. **T**herfore
to puruey remedy agaynst this temptacyon/it were expe-
dyent þe every man haue his testament redy made in tyme
of his helthe that he be not letted aboute the orderynge of
his worldely goodes at the tyme of his departynge/whā
he sholde especyally ordre his soule to the loue of god/& for-
sake the loue of the temporall thynge's. for our sauoure
sayth he that wyll not forsake father and mother/Wyfe &
chyldren/and all other temporall possessyons/he may not
be my dysciple. Wherfore they that shal be aboute lyke per-
sones/let them beware that they gyue them not ouer gre-
te comforte of bodely helthe nor put them in ouer moche
truste and hope of lyfe/for suche swete wordes and bay-
ne comfortes maye be occasyons of theyr bitterly dam-
pnacyon. **B**ut lette them moue them dyspoyntedly/for
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to forsake the loue of this wretched worlde / & to put theyr
Wyll to god / and to be contente alwayes whether it be to
lyue or to dye. And of bothe rather orde themselves to dye
than to lyue / and than they shall not be deceyued. For ma
ny a man is deceyued in the tyme of theyr dethe / by hope
of continuance of lyfe. For as longe as they trust to ly
ue they wyll neuer dyspose them partlytely to dye / and soo
dethe taketh them vndysposed to the grette damage & hur
te of theyr soules.

The. v. trouble or temptacyon at the houre of dethe is
pyrde & vayne gloze / whiche cometh chye fly by Instiga
cyon of the deuyl. For whan y deuyl perceyueth / y he can
not ouercome a soule by any of these temptacyons before
reherced / thā he moueth hym to reioyce in hymselfe of his
good dedes sayenge vnto hym. O how stronge be ye in y
sayth / how stedfast in the hope / how partyt in pacence /
ye shall fynde but fewe suche as ye be / ye haue done so ma
ny good dedes in your dayes that ye shall be remembred
as longe as the worlde standeth. This is a peryllous & a
subtell temptacyon / wherfore yf any suche thoughtes co
me in your mynde / loke y you meke yourselfe lowely vn
to our lord consyderynge that of yourselfe ye be nought
elles but a synfull creature and a wretched synner not all
onely for that ye haue done / but also for many synes / whi
che ye sholde haue fallen vnto if ye had not ben preserued
of our lord therfro / and where ye haue euer in youre lyfe
done any good dedes these came not of yourselfe / but of y
grace of god to whome belongeth honoure & prayse ther
fore. Thus ye shall with goddes grace ouercome y temp
tacyons of y deuyl / for whan he wolde exalte you by pyr

de & bayne glory/ye shal love yourselfe by mekenes. And
When he wolde love you by desperacyon/ye shal exalte
yourselfe by stedfast hope of the grete mercy of god.

C Moreover ye that shal be aboute syke persones loke y
ye counsaile them by tyme / for to receyve the sacramen-
tes of the churche/for they be souerayne medycyns bothe
for the soule & for the body. For all syknes and payne co-
meth of synne/for yf there had never ben synne/there shol-
de never haue ben payne. But remedy agaynste synne is
grace/and grace is gotten chieflly by the sacramentes of
the churche/Wherfore doubtelesse the sacramentes of the
churche be souerayne medycyns bothe for the soule/& also
for the body.

And after that the syke persones haue receyved the sa-
cramentes of the churche/lette hym not fere to dye at any
tyme that shal please our lord to call hym/ remembryn-
ge y there is none other way to come to the Joy of heven
but all onely by this waye of deth. For al the soules that
be now in heven haue passed this same waye of deth. And
thoughe the flesshe and the sensuall appetyte grudge and
fere to dye/lette not this trouble the syke persone for it is
naturall for the flesshe so to do. But this grudge and fere
shal not lose the meryte yf the soule consent not wyllong-
ly therto/but be contente to submytte hymselfe to the Wyl
of god/Whether it be to dye or to lyue.

Now for a shorte conclusyon that a man maye the bet-
ter knowe at y houre of deth whether he be in state of sal-
uacyō/he shal examyne hymselfe or his frende in lyke wyse

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of .v. specyall thynges. fyrste Whether he beleue all that longeth to crysten sayth as holy chyche beleueth and teacheth. The seconde Whether he trusteth steadfastly to be saued / & to come to the Joy of heuen thurgh the merytes of crystes passyon. The thyrde Whether he be sorow for all the synnes that he hath done / and aske specyally forggyuenes of our lord for them with wyll & purpose to abstayne from synne hence forwarde. The fourth Whether he haue forggyue all them that haue hurte or offended hym by worde or by dede. And aske all them forggyuenes y he hath hurte or offended eyther by worde or by dede. The .v. yf he hath hurte ony man Whether he wyll y restytucyon & amendes be made vnto them accordynge to ryght & consyence / as ferre as his power maye extende. These .v. questyons be necessary to be asked of them / y lye in Jeopardy of dethe. And who so euer maye answere to all them / & say ye thereto / truly and vnfaynedly / by his worde of mouthe / or for wante of speche in his herte alone / he may be assured if he so departe this worlde / that he shall be saued & come to y blysse of heuen euerlastynge.

Comet in all maner of troubles or temptacyons in body or in soule / lette every man remembre in wardely the blessed passyon of our sauour crist & call therto for helpe and socoure & he shall euer fynde remedy therein. Besyde this let every man call vnto the glorious vyrgyne the mother of god our Lady saynt Mary for helpe / comforte & assystence / she may helpe vs & socoure vs for she is most of power vnder god / & doubteles she wyll helpe vs & socoure vs yf we call vnto her / for she is the mother of mercy and of ppyte. And our specyall aduocate / for to she we & presente all our causes & our necessytyes to the hyghe Iuge of heuen her owne blessed sone. And doubteles it is not to be thou

ght yf ſuche a noble ſone ſo louynge & ſoo gentyll vnto his
mother Wyl denye her ony thyng that ſhe asketh/Wher
fore let every man & woman at al tymes/but ſpecially at
the houre of deth call vnto her for helpe and ſocoure. And
Doubte we not but ſhe Wyl euer be redy to helpe/ſocoure
comforte/ & aſſyſte vs in all our cauſes and neceſſytees.

C Beſyde this lette every man and woman at the houre
of deth make innocacyon (and theyr frendes with them)
vnto holy aungelles & ſayntes of heuen ſpecially to thoſe
ſe/Whiche they haue had more deuocyon vnto in theyr ly-
ues. And ſo ſynally recomende theyr ſoules vnto our lor-
de Iheſu god almyghty/to his bleſſyd mother & byrgyne
our Lady ſaynt Mary & to all ſayntes ſayenge. (In ma-
nus tuas domine. &c.)

And other prayers Whiche ſhall be thought conueny-
ent and pleaſaunt vnto god. To Whome be honoure and
glory euerlaſtyng. Amen.

C finis Exoneratorium curatorum.

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